THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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INTRODUCTORY ADDRESS.

TO THE PATRONS OF THE INTELLIGENCER.

Upon the commencement of a religious periodical publication under your patronage, we would attempt to sketch the plan, which we have proposed to ourselves in conducting the work. Already have we made known, in general terms, our design, and the spirit in which it shall be executed. We would resume the subject and linger a little longer and more in detail, upon the objects at which we aim. It is believed that whatever objection may be made to the manner in which it is accomplished, that none will regard as of little moment, the enterprize itself. Urged by the fact, that the Lutheran Church, however much distinguished in Europe for its religious magazines, has no such work in the United States, and convinced that its extending limits demanded loudly the aid, and instruction in its progress, of a means of proved efficiency, wherever the experiment has been fairly tried; we have advanced to such an undertaking with trembling steps, and the invoked aid of Heaven, with the hope of supplying in some measure the deficiency that has existed amongst us.

Having now engaged with a desire, which we for the first time have an opportunity of expressing to our brethren in the faith, *viz:* that in the prosecution of our work, we may be aided by their prayers and the labour of their intellect, we will develop some of the features of our publication To present in a form not too extended for common use, essays, both original and selected, on the leading doctrines of Christianity, and to unfold the practical tendency in a similar manner, of the system, the basis of which is "CHRIST CRUCIFIED"—to exhibit what is to be known and what is to be done, in order to obtain everlasting life, will be prominent objects of our work. Though it will never be our ambition to appear in the controversial attitude, yet we shall feel ourselves sacredly pledged, whenever circumstances may require it, "to contend for the faith once delivered to the saints." The necessity of assuming such a character, a character not congenial with our feelings, will be fol-

lowed by a vindication of those articles that are contained in the creeds, and confessions of the Lutheran Church. Prepared by our feelings to regard all as brethren, who love the doctrines of Christ, as they are generally understood in the Church of the reformation, who believe that there is in the one Divine Being, a Trinity of Persons—who teach that man is a deeply depraved creature, and needs an atonement, which a God-Saviour can alone make, and that the justification of the sinner, flows from faith in the Son of God, for the production of which, we are dependent upon the Holy Spirit to an extent that does not involve the necessity of our volitions, who in addition to this receive those other truths, which are parts of the scheme of which the discriminating points have been mentioned, we shall be disposed to direct our polemic artillery, mainly, against the enemies of the Cross, those disguised advocates of revelation, who would despoil it of its glory. For Socinianism in *every* form, we have but one feeling, and it is of abhorrence.—Our pages will often reflect the lustre of those eminent men of God, who lived for Christ and his Church. The biographic pencil will sketch them in the holiness and devotedness, that belonged to them. We will be invited to look at their intellectual, and moral portrait, that we may learn—that we may be excited—that we may be fired with a kindred spirit, and having been taught by those who, although dead, yet speak, may "go and do likewise." It is believed that our church furnishes the most copious materials for religious biography, and that connected with her history is that of many individuals, who were "burning and shining lights" in their day—whose labours were not without the most signal blessings, extending frequently, long beyond the time, at which they were transferred to the Sanctuary above. Little known to thousands who have derived the highest edification from the lives of eminent saints, and who peruse with intense interest every thing of this kind—they will be presented to instruct—to stimulate, and to comfort our hearts. Whatever of interest has secured and whatever shall, in the Church of Christ, may be expected to occupy a place amongst the materials of our work. Occasionally a glance will be cast backwards and something useful gathered from the archives of Christianity—more frequently, will the present condition and prospects of the kingdom be viewed, and the gaze fixed on her who cometh forth "clear as the sun, fair as the moon, and terrible as an army with banners." Whenever it is told in Christian lands, that Emanuel is triumphing—that He is enlightening with His beams the dark habitations of cruelty—joyfully shall the sound be echoed by us, and the tidings of His victory be diffused. When as on the day of Pentecost, the Holy Spirit shall be poured out, and the dry and thirsty and waste places of the Church, assume a flourishing and a lovely aspect, when the Sword of the Spirit shall accomplish its work to any remarkable extent—the wonderful works of the Lord shall not be concealed. Decidedly in unison ourselves

with the benevolent spirit of the age, whether expressed in the form of Bible, Missionary, Tract, Education, or Colonization Societies, we shall notice their march, "record their triumphs," and join with their advocates in the cry—"Come to the help of the Lord, the help of the Lord against the mighty." The movements of our own beloved Zion, extensively diffused over free America, will not be unnoticed. The proceedings of her district and general Synods, so far as they may be considered useful, will not be forgotten. Our church, numbering at present in her ministerial rank upwards of *two hundred*, and reduced into *one thousand* organized communities, recently bound together in a general Synod and at this moment putting forth her strength for the establishment of a Theological Seminary in which her pious youth are to be trained for the office that "preaches the atonement" will furnish every day occurrences with which our pages will be enriched, and our friends edified. This then is an expose of our design. It is engaged in, with the conviction that it will be blessed. It is undertaken to promote individual happiness, and to aid in extending the reign of Christ on earth. We have no other end in view. If any profit result from the undertaking, it will, at least so far as is at present contemplated, after such appropriations as none would deem improper, be sacred to the benevolent institutions of our church. A specific character is given to the work, because the state of things amongst us demanded it,—because we feel ourselves bound by many strong ties to labour for the church in which our lot has been cast, and because it is believed that by the united energies of the servants of God, directed towards them with whom they are connected, the grand results of the moral experiment for the salvation of the world are to be brought about. May this undertaking then, be a means of building up the Church of Christ! may its progress be marked by His smiles! may it instruct, and comfort many hearts! We again solicit the co-operation of our brethren. It is for Christ, that this is asked. It is for the promotion of His glory. Finally, brethren, if our present connection effect any thing towards your personal happiness, if it promote at all the interests of Zion, we will be amply compensated for our toils. We will be animated by this hope, that to you, and to the church blessings may flow from this work.

C P K

SEARCH THE SCRIPTURES.

It is thy Saviour, reader, that addresses thee in this language. Surely, thou wilt hear, when the voice that speaks to thee, comes from the Son of God. The inducement to do so, will be increased in force by the consideration, that no matter involving any interference with your duty, is proposed. A ready obedience will certainly follow, when with all this the assurance is conveyed, that he

who searcheth the Scriptures will be profited by it. Has it a bearing on that, at which all aim,—happiness, how speedy and how general ought to be our acquiescence. It is the *Scriptures* that we are to search. The writings of the Old and New Testaments.—They are called, with emphasis, the Scriptures, or the Writings. They were prepared by holy men under the inspiring influence of the Holy Spirit. They contain nothing but truth, and that of the last importance to our guilty race. If we will search them diligently, daily, with sincere prayer to Almighty God for his Spirit, and with an anxious desire to be profited, we shall derive from them instruction and delight. They are the only source of religious opinion and practice. They are a sure word of prophecy. They are a certain medium of divine communication. They are the same in all the changes, which are taking place around us. They have not been mutilated or modified in their transmission to us.—God has watched over them and bears them to us with an authority, that traditionary communication can never have.—From them we shall learn lessons, which human wisdom can never teach. The God of the universe is exhibited to as great an extent as was suited to our capacities. The primitive and subsequent conditions of our race are unfolded. The redemption of fallen man, with the preliminary operations of that redemption is taught. The Messiah, with all the benevolence and goodness, and all the accomplishment for man, which distinguished him, and all the provision for man's salvation that was made by him, is here seen in brightest colours. The terms of life, the means of grace, the destiny of our bodies and spirits subsequent to death. Judgment, Heaven, Hell, appear in lucid statements on the pages of these records. How much more in addition to all this our limits forbid us to state. It is then these Scriptures, thus rich in interesting truth, to which your attention is invited. They furnish not only food for the intellect, but likewise for the heart. They not only make us wise, but wise unto salvation They are the star that guides us to the babe of Bethlehem; to him who came to seek and save that which was lost. They direct our weary steps to the Cross of Christ, where guilty rebels like we in the expression of our penitence, in a spirit like that which said "God be merciful to me a sinner," may confidently expect that we shall be heard, and accepted. Here will we find a remedy for the evils of sin, an antidote for the poison that is diffused through our moral constitution. It is here, that the tree of life grows for the healing of the nations. Precious Scriptures! whilst ye guide us to the Lamb, ye bear us forward to happiness. It is yours to effect what all the volumes in the universe beside, could not. Many that have been guided by your precepts, have been gladdened as they journeyed through this vale of tears, have triumphed in their passage over death's Jordan, and sing joyful songs in the presence of the Lamb on High. With such motives, to search the so invaluable

records, may we make it our daily employment. We shall find them to be more precious than "gold, yea, than much fine gold, sweeter than honey, or the honey comb." It will soon appear that he has done well, that has been thus employed. He shall reap the advantages of it in time and eternity. Do we wish that this may be our portion? May we remember what Christ has said—"*Search the Scriptures.*"

C P K

FOR THE INTELLIGENCER.

Translation of a very interesting letter from Revd. Dr. Planck, Professor of Theology in the University of Gottingen, to the Revd. Dr. Kurtz, member of the Committee of Foreign Correspondence of the General Synod of the Evangelical Lutheran Church.

REVEREND SIR,—Your favour of September 22d, 1824, I had the honour to receive in November last, and I cheerfully avail myself of the first leisure moments afforded by the New Year, to acknowledge the receipt of your communication, and to transmit to you, as far as is in my power, the information which you did me the honour to request.

Permit me, Reverend Sir, to acknowledge the gratification with which I perused your account of the plan for the union of all the Evangelical Lutheran Churches in the United States into one general Synod, which has already in part been accomplished; and to express the pleasing anticipations which it has excited in my mind. If my expectations do not deceive me, the consequences of this union may prove of the utmost importance, not only to the Lutheran Church in the United States, but also to our Church at large, even in the European world; and although the influence of this union should not be fully developed until after the lapse of many years, it will still be evident to the attentive observer, that this consolidation of the Churches was the primitive source from which it flowed. I have therefore hastened through the medium of our public journals, to give publicity to the documents with which you was pleased to favour me; for I am well assured that they will arrest the attention of the enlightened part of our community. Indeed, in this section of our country, any thing which occurs in America, or in which the interests of America are involved, has long since ceased to be matter of indifference; for we have long believed that a general revolution, emanating from America, awaits the world, nor can we doubt that its influence will extend to the religious relations of the several countries effected by it. Nevertheless, in view of these consequences, I yield myself to the pleasing expectation, that the general confederation of your churches, which has been so happily commenced, will continue to prosper, and will form a united body, to which future ac-

cessions may the more easily be made, inasmuch as its attractive influence will be augmented with its magnitude. The prudence, the wisdom, and the mild determination which has characterised the commencement and progress of the work, at least afford ample security for the nature of its effects; and, in an undertaking in which we have engaged for the sake of the Redeemer's Kingdom, and with a view to the advancement of its interests, we may always calculate on the gracious aid, of our Lord himself, to whom no obstacle is insurmountable.

In relation to the circumstance to which I am indebted for the favour of your communication, namely, the desire of your General Synod to maintain a correspondence with the Evangelical Lutheran Churches in Europe, and particularly in Germany, I confidently assert that such a correspondence with our Churches in America is not less desirable to us than to you; and all sincere friends of the Church, will certainly lend their aid with the utmost cheerfulness to every measure calculated to accomplish the intended object. I must indeed regret, that my very advanced age (being in my 85th year) forbids my indulging the expectation of being permitted to co-operate so long or so efficiently as I could wish, in carrying on this work. Yet to prove my willingness to do all that my shattered abilities may yet be able to yield, and at the same time to meet the request of your Synod, I will give you an account of the prominent features by which our Lutheran churches and the theology taught in them, appear at this time to be distinguished. I shall of course represent things in the light in which they appear to me; yet, although there are some who would view things differently, there are others whose ideas on this subject accord with my own.

In the Protestant provinces of Germany, our Churches have generally retained the organization, which was adopted at the time of the Reformation. And, as this organization, in some instances, was influenced by local circumstances, and was not the result of a settled plan; some diversity of external structure was naturally introduced. Nevertheless, it is easy to perceive the uniformity of the principles from which, under different circumstances, its diversity was deduced. It is a peculiar and certainly a pleasing circumstance by which the present times are distinguished, that a new spirit of zeal for the church has made its appearance in different places. Even the church, as a visible body, and membership in the church, begin to be regarded as much more important than in former days. And, although they are not considered as essential to the existence of religion, they are believed to be the appointed and necessary means for its preservation. It may be considered doubtful whether this change in some instances was effected by the transpiring events of the day, or through the agency of some of our first influential divines; and it is to be feared that it will be of short duration, and consequently of little value to the

cause of christianity in general, inasmuch as in many persons, it was the result of the unnatural excitement into which they had been brought by the occurrences of the day.

This new zeal for religion undoubtedly exerted some influence in producing an event, which we shall designate as the *second* distinguishing occurrence of the present day, namely, the attempt which has lately been made, to organize one of our most important German Provincial Churches, as far as circumstances would admit, according to the principles of Presbyterian church government. This attempt was made in these churches, which by the recent changes in the political situations of Europe, were brought under the jurisdiction of the Catholic government of Bavaria — And, indeed, to this attempt they were in part urged by the change in their political relations; as they believed, and not without just cause, that the Presbyterian form of government was better calculated than that of their former Consistories, to enable them to preserve their ecclesiastical independence and efficiency under a Catholic government. But as there was a party in the heart of those churches, who opposed the attempt with all their strength, it has hitherto been productive of no other effect than a very violent excitement on the subject; and this fermentation also has been kept alive, as well by an undue precipitancy on the part of those who favoured the attempt, as by misapprehensions on the part of its opponents, and by personal feelings on both sides. Yet as the highest authorities to whom the management of the Protestant churches in Bavaria has been confided, have uniformly conducted the matter with exemplary wisdom, there is reason to hope, that after this excitement shall have subsided, some happy effects will flow from the attempt.

The *third* circumstance by which the present state of our church in Germany is distinguished, is a reciprocal animosity and party-spirit between the Lutherans and Roman Catholics, which have of late, unhappily received new life. The cause of this, among the Catholics is easily explained. In the storms which desolated Europe during the last thirty years, the Catholic church in Germany was almost entirely deprived of her political existence and her possessions, about two thirds of which were secularized for the benefit of Protestant Princes. This was, of itself, sufficient to excite in them a spirit of hostility, but it ought, on the other hand to have had a different influence on the members of our communion. And this probably would have been the case, had it not unfortunately been prevented by the intervention of a variety of circumstances. The members of the Catholic communion now exerted themselves more than they had before ever done, to make proselytes of those who had been attached to our Church. And as they succeeded in gaining some, whose situation in life was respectable, and who had even acquired some literary fame; the attention of the public was naturally arrested, and a series of con-

troversial publications issued from the press, which tended to heighten still more the excitement that had existed. Other occasions for the manifestation of the reciprocal antipathy were afforded by the nearer relation with the Protestants, into which those Catholics are brought, who now live under Protestant governments. Intermarriages occur with much greater frequency, and thus, of many families, some members belong to the Catholic and others to the Protestant church. Still more fuel was added to the fire, by the occasional instances which have occurred during the last three years, of Catholics who renounced their religion and embraced the Protestant doctrines, and especially by the instance in which a whole congregation together with their pastor, in the Grand-dutchy of Baden, publicly professed the Protestant faith. So long as this excitement continues, it will necessarily prevent unanimity between us and the Catholics; but a union between the two churches can never be effected, and as this unfriendly disposition was produced by peculiar circumstances, it is to be hoped that, with them, it will soon disappear.

(TO BE CONTINUED.)

FOR THE INTELLIGENCER.

SKETCH OF THE ORIGIN AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

Sir William Penn, a gallant officer in the navy of Great Britain, aided in taking Jamaica, in the year of our Lord, 1655. It appears his government did not fully discharge what was due to him, nor was there any prospect of obtaining any thing, except by a grant of lands in North America. William Penn, the son, was after some years, commissioned to purchase and settle West Jersey. Loyal to his government, he performed the duties of his mission, and then visited the country west of the Delaware. Here he found a fertile soil, which invited cultivation, and immediately he determined if practicable, to plant a colony Having ascertained the amount due to him, in right of his father's services, he petitioned Charles, II. for a tract of land, as a compensation. His petition was graciously received, and William Penn became the sole proprietor, of that district of country, called Pennsylvania.

That it was feasible to plant a colony there, where the climate was very salubrious, and the soil fertile, Penn soon discovered.—But, oppressed as many were in Europe, because of religious intolerance, he determined to accelerate the settlement of his woods, by granting liberty of conscience to all, who should emigrate thither. He accordingly enacted as a fundamental article, "that every person of good reputation who professed faith in Christ, should be a freeman, and that all who believed in one God should be unmolest-

ed in their religious belief or practice, they deporting themselves peaceably." However sanguine of success Penn may have been, he was not disappointed in his anticipations.

The Germans had long sighed for relief—their prospects were gloomy, and their retrospect was painful. What had they to hope for, as protestants, from a government, influenced in all its acts by the Pope? And, where a government was enlisted in the cause of protestants, what security had they, against the more powerful governments, devoted to the Pope, intent upon the destruction of all, who would not submit their consciences to be controlled by the court of Rome?

The news of Penn's generosity and benevolence, soon reached the ears of honest, industrious and pious Germans. With cheerful hearts, many accepted of the invitation, Penn gave to all oppressed, and bade adieu, to their native soil. Scarce twelve months had elapsed, after a patent passed the seals, in favor of Penn, Anno Domini, 1681, when numerous families were upon the shores of Pennsylvania. These were with few exceptions, German Lutherans, and here we may fix the origin of the Lutheran Church in the United States.

It is true a number of Swedes landed at Cape Henlopen, as early as 1627, but on account of the many difficulties they had, to contend with, and some similarity of their Church government, to that of Great Britain, the Lutheran Church gained nothing through them. The German Lutherans, proceeded in the name of God, to prepare lands for cultivation. In a few years, the sturdy oaks were removed in different parts, and beautiful, well cultivated farms, gave evidence of German industry. Nor did they neglect the duties they owed their God, but held meetings regularly every Sunday, when some one of the more advanced in age, called upon the assembly to join in singing a hymn—offered a prayer, read a sermon, and a portion of the Bible. Frequently their exercises were concluded by observations upon the catechism. But, having no regular Pastor to administer unto, and watch over them, many became lukewarm and indifferent to religion, particularly the rising generation. Many children grew up, without baptism and confirmation, to the great grief of their parents. Efforts were indeed made to obtain the services of a Minister of the Gospel, but without success. The language of the Swedes they did not understand, and although a number of families from Saltzburg, settled in Georgia, as early as 1733, provided with a pious Minister of the Evangelical Lutheran Church, Rev. John M. Bolzius,* yet his services they could not expect. It will not surprise us then, that under such circumstances, a door was opened into the church for self-created ministers, who, soon gave evidence, that they were generally void of piety, and often immoral characters. These impositions produ-

* In a future number a history of this Church may be expected.

ced the most deleterious effects, for, many who had still attended to, and respected the externals of Christianity, now shook off all restraints, and that monster Infidelity, dared to lift up his head — Here and there however still existed one, who had experienced the benign influence of the Spirit of God. These became the more interested for their countrymen and their descendants. At length an energetic effort was made, to obtain aid from Europe. A meeting of those whose hearts were still warm with the love of God, was held, to take into consideration the state of religion, and to devise measures, by which their wants could be supplied. At this meeting it was resolved, to send a circumstantial account of the distressed state of the Lutherans, who had by this time spread themselves over Maryland, Virginia, and New-York, to the Rev. Frederick M. Ziegenhagen, a Lutheran Divine at London, and Chaplain at the Court of Great Britain—to the Rev. Dr. Pfeiffer at Leipzig and to Professor Francke at Halle. Without delay, Mr Daniel Weiszi-ger, a member of the Lutheran Church, and then residing in Philadelphia, offered his services, to cross the Atlantic and present in person the account of religion, as drawn up, to those who were known to take a deep interest in the cause of Christ. Mr. Weiszi-ger, arrived safe in Europe, and obtained Bibles, Hymn-Books, Catechisms, and Sermons, with assurances, that every exertion should be made to supply the Lutherans in North America with pious Divines, to administer to them the comforts of religion.

A considerable time elapsed, before a man with sufficient endowments could be found, whose inclinations and circumstances, permitted him, to accept of a call from the Lutherans in North America. Dispersed as they were by this time, through Pennsylvania, Maryland, Virginia, New-York and New-Jersey, it was necessary, that any Pastors, that were sent, should be men of vigorous constitutions, to enable them to bear, the fatigues of laboring in so extensive a field. And, as these Lutherans were surrounded by different sects and many enemies of the Religion of Christ, great mental qualifications were likewise necessary, in connection with ardent piety. At length the Rev. Henry Melchior Muhlenberg, of Eimbeck, Hanover, accepted of a call, from a conviction, that it was the will of his Master, and on the 17th of April, A. D. 1742, he arrived at London, on his way to North America.

(TO BE CONTINUED.)

FOR THE INTELLIGENCER.

LUTHERAN MISSIONS, TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

An attempt has been made by the learned, to determine the relative proportion of Christians and Heathens. Eight hundred millions, is the estimated population of the earth, and in every country

there are three generations. Of this number, only two hundred millions are Christians. The remainder are Jews, Mahometans, and Heathens. Although calculations of this kind cannot be minutely accurate, yet it is certain that the comparative number of Christians is very small, and we must be astonished that so few are acquainted with the way of life. When, however, it is considered that the Church of Christ 1800 years ago, consisted of *twelve* poor men, who were destitute of influence, and that since that time the number which call themselves Christians has amounted to two hundred millions, it may be inferred that the representation of Matt. 13, 31, 32, 33, is fulfilling, and that the finger of God is visible in the support and extension of this religion. It is too with the utmost confidence to be expected, that the religion of Christ will progress, till the purposes of God are entirely accomplished. Luther, in his time, said much about the evangelizing of the Heathen—but, no plan for the purpose appeared then to be practicable. The well known Ernst, the pious, Duke of Saxony, made the first efforts to propagate the doctrines of the Lutheran Church in other countries. He sought, and obtained liberty to institute the worship of God according to the rites of the Lutheran Church in Russia. He corresponded with the Patriarch of Alexandria, and sent the well known John Michael Wanshben in the year 1663, to Egypt, from whence he was to proceed to Abyssinia. He entertained at his Court the Aba Gregori's from Abyssinia, for the purpose of forming an acquaintance with the Emperor of that country, but finally effected very little. Justinian, Baron of Welz, instituted the first society for spreading the Gospel among Idolaters. He presented a memorial to the Protestant authorities in Regensburg, in the year 1664, containing propositions for the conversion of Pagans. Finding the effort useless, he organized a society himself, devoted $12,000 of his own estate to it, and established Mission Schools, in which those languages and sciences were taught, which were necessary for an Apostle to the Heathens. At length he was ordained himself, took with him some Ministers, and went to the West Indies amongst the Heathens, where he closed his life amid apostolic labours for their conversion.

1.—MISSION TO LAPLAND.

It is scarcely credible, that even in Europe there should be people in the condition of Heathenism, but it is nevertheless true, that Lapland to this day, is almost entirely unchristianized. In ages past, they worshipped the Wooden-God Jumala, but since, they have assumed the name of Christians, to gratify their masters, the Swedes,—they worship three Gods, Thor, Storiunkar, and Baiwe. The first, they say, is the Thunder, and he bears a hammer in his hand to beat the Devil. The second represents a bird, and is regarded as God's vice-regent on earth, and an universal benefactor. The third is the emblem of the Sun. Some address religious wor-

ship to Satan, under the name of Seita, to prevent his injuring them. Sensible travellers are very much astonished at the stupidity of the inhabitants of this country, and at the dexterity of their Conjurors or Wizards. To obtain a representation amongst them is most easy by the study of magic. Since the Lutheran Church has been established in Sweden, some efforts have been made by the Court, to extend the reviving light of Christianity to this dark corner of the earth. As early as the time of Eric the 13th, had directions been given to the Consistory at Upsal, to attempt the conversion of the Laplanders. The Missionaries however that were sent there, had to contend with almost insuperable difficulties, that may readily be conceived. As they were ignorant of the language of the Laplanders, they had for a long time to employ interpreters. The number of the dialects, the natural stupidity of the people, and their unyielding superstition, made almost every effort abortive. In consequence of the poverty of the country, the Missionaries could not live amongst them; it was then found necessary for them to travel 50 miles to the Ministers when they desired baptism, or instruction; so that some customs, and obscure names are nearly every thing that remain from these labours. Gustavus the first, made in the year 1559, a better arrangement. The inhabitants were to assemble several times a year for instruction, and a reception of the ordinances. The first regular minister he sent amongst them was Michael. When, however, he came amongst them, he found neither Churches, nor Schools. Charles, the 9th, organized at his own expense, a School and three fine Churches. Three brothers in Torniläppmark, united, and established a Church there. Some of the natives were sent to Upsal to be educated, but the change of air and diet soon swept them away. Gustavus Adolphus established more Schools, presented the children with books and clothing, and had them religiously instructed in their own language. The Mission School at Upsal was transferred to Lapland, and Nicholas Andrews was appointed superintendant. In the year 1619, the first book in the language of the Laplanders, was printed at Stockholm. John Fornæus translated some of the sacred Scriptures into their language, and distributed them in print amongst them. In the year 1631, this King established a new School in Urnalappmark, with considerable endowments, and appointed John Skytle, Baron of Duderdorf, as Director. The Baron applied a part of his own property to it, collected monies, and devoted himself faithfully to the object. From this School the Laplanders were supplied with teachers. In the year 1640, there were thirteen Churches there. At the diet in the year 1738, it was unanimously resolved, to print the Bible in the language of the Laplanders, and to grant a contribution from the whole Kingdom for the support of the Missionaries. An appointment was made of a College of Directors, for the whole work of Missions, which consisted of the most eminent men in the King-

dom, who were to make known every six months the progress of the Mission. Since the year 1714, the College for promoting the progress of Christianity in Denmark, unites its efforts with theirs for the conversion of this people. It is, however, much to be lamented that the glowing zeal of these apostolic men, who have removed so many obstructions out of the way, have in fact accomplished so little towards the salvation of these poor Laplanders. O! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the Lord? or who hath been his counsellor?

(TO BE CONTINUED IN OUR NEXT.)

The annexed statement is copied from *Dellon's History of the Inquisition at Goa*, a work rendered famous by the use made of it, by the eminently pious Dr. Buchanan, in his visit to that Institution, when he designedly put it in the hands of one of the Inquisitors for his perusal.

An account of the wonderful escape of Mr. Bower, one of the Inquisitors at Marcerata, into England, with an account of the Inquisition in Italy.

Mr. Archibald Bower, author of the History of the lives of the Popes, was born in Scotland, and at five years of age was sent over by his parents, (who were Roman Catholics,) to an uncle in Italy, where he was educated, and became so great a proficient in learning, that he was appointed professor of Rhetoric and Logic, in the college of Macerata. At this place there is an office of the Inquisition, called the Holy Tribunal, which consists of an Inquisitor General, (who is president thereof,) and twelve Counsellors, who are chosen by him indifferently from the Ecclesiastics or the Laity. Each of these has a salary of about £200 sterling per annum, and an apartment in the house of the Inquisition, which is a grand building, and the residence of the Inquisitor General, who provides a table for them. Much honor and many great privileges, besides a certainty of good preferment, are attached to the situation. One privilege is, that if they commit ever such enormous or flagitious crimes against the law, even murder, they cannot be apprehended without leave from the Inquisitor General, which gives them opportunity to escape.

The Counsellors cannot be absent a single night, without leave from the Inquisitor. Offences against the faith or practices of the Church alone come under the cognizance of this Court; and these are generally very trifling—such as saying or doing any thing disrespectful, with regard to their saints, images, relics, or the like.

When a person is accused, the Inquisitor General summons the Council, which always meet in the night, and if any member should

happen to be absent, his place is supplied by a notary, for all trials must be in full Court. The president then notifies the crimes, without naming the informer or the criminal.

Any of the Council may object to the information; and if the number of objectors amount to four, the Inquisitor is obliged to disclose the evidence, or more properly, the informer: after which, if the objections are still persisted in, the cause must be carried to the high court at Rome: otherwise their opinions are taken, whether or not the offence be such as the Holy Tribunal ought to notice. If it is determined to proceed against the criminal, the Inquisitor General orders any one of the Council, whom he pleases, to apprehend him at the dead hour of the night. A proper guard is assigned for that purpose, who with dark lanthorns and arms, attend him to the poor wretch's abode; where, with the utmost silence and secrecy, (for nobody dare to make any noise or resistance, on pain of excommunication) he is seized and conveyed into one of the dismal dungeons of the Inquisition house. There the poor creature is confined seven or eight days, without the least glimpse of light, uninformed of the crime of which he is accused, and without other sustenance than a little bread and water, once a day. The key of the dungeon is given to the Counsellor who makes the arrest, and is delivered up by him the next morning to the Inquisitor General.

The term of seven days being expired, the Court is summoned for the trial, when a notary attends to write down what the criminal says, and a surgeon to feel his pulse, and to tell them how much he can bear. The machines, or engines for torture being fixed, the accused is brought in; and without being told either his offence or his accuser, and denied the liberty of expostulating, he is exhorted to confess what crime he has been guilty of; and though he make immediate confession, even of the offence with which he is charged, yet he must ratify it on the torture, that being, as they term it "a witness;" if he cannot recollect, or refuse to confess, he is put to the torture, for not exceeding one hour.

A Counsellor is placed close to him on one side, to observe that all be done according to their rules, and the surgeon on the other, to ascertain the degree of torture he is able to support. If the accused survive this hour, and does not confess, he is carried back to prison for another week, and then tortured again. Should he appear to make any effort to confess, he is borne up a little, while speaking, but at whatever time he confesses, he is nevertheless tortured afterwards to confirm it, and must likewise undergo such punishment as the Inquisition please to inflict for the supposed crime. This is generally imprisonment in one of their horrid dungeons, for one, two, or three years, or more frequently for life; for few, very few that are so unfortunate as to get into the Inquisition, live to come out. Numbers, notwithstanding the barbarous assiduity used to preserve them for farther misery, expire under the torture, or in a few days, sometimes only hours after.

Mr. Bower mentions three different kinds of torture:

1st. That which they reckon the most exquisite, and therefore called the *queen of tortures.* In this, the criminal's hands are tied behind his back, and fastened to a rope, which by means of four cords drawn over pullies at each corner of the lofty room, enables them to hoist him up to the ceiling in an instant, when he is let down again within a few inches of the ground. This process is thrice repeated; and by the sudden jerk all his bones are dislocated. The wretch is suffered to hang so disjointed until the hour is expired, or he confesses.

2d. The second instrument is something like a smith's anvil, fixed in the middle of the floor, with a spike not very sharp at the top. Ropes are attached to each corner of the room, as in the former instance, to which the criminal's legs and arms are fastened, and he is drawn up a little, and then he is let down with his backbone exactly on the spike of iron where his whole weight rests. 3d. Torture is that which they term a slight torture, and applied only to women. Matches of tow and pitch are wrapped round their hands, and then set on fire, until the flesh is consumed.

While Mr. Bower was professor in the College, the Inquisitor General contracted a great intimacy with him. One day, as they were in conversation, he said, "Mr. Bower, I have a design upon you,"—a speech, which, from an Inquisitor General, notwithstanding his avowed friendship, carried some terror in it. But he soon explained himself by stating, that one of the members of the Council was so ill, that he daily expected his death; and whenever it happened, he intended him the honor of filling the place. Mr. Bower received this declaration with high satisfaction and proper acknowledgments. Soon afterwards the sick member died, when the Inquisitor General sent for Mr. Bower, who, though he had so much reason to guess the occasion, was somewhat alarmed, but went immediately. On his arrival, the Inquisitor General informed him, that he had sent for him to perform his promise, and embracing him, said, "you are now one of us." A council was convened on the same night, and Mr. Bower was presented and received with the usual forms. After taking the oath of secrecy, a book called the Directory was delivered to him, containing rules for the decision and conduct of the Inquisitor; and which, for greater caution, was in manuscript. When any member is dangerously indisposed, or is appointed to a higher office, he is obliged to seal his copy with the Inquisition seal; after which it is death to open or retain it. Mr. Bower returned home much pleased with his good fortune; and being desirous to be better acquainted with the nature of his new employment, instead of going to bed, perused his Directory. But what was his astonishment and concern to find it consist of rules more barbarous, infamous, and inhuman, than can be conceived! Rules, however, which he flattered himself could not be observed, until experience convinced him of the contrary.

and he saw the practice exemplified. Within a fortnight after Mr. B's admission, a poor man was brought to the office. His case was this: he had an only daughter that fell sick, for whom he prayed to the Virgin Mary: "Holy Mother of God! command thy Son, that my daughter may recover." The daughter died;—consequently the Virgin had not heard his prayers; and being grieved to the heart for his loss, he threw away a medal of the Virgin, which he used to carry about him, and the fact being reported to the Inquisition, the poor wretch was put to the torture. It is not possible to express what Mr. B. then felt, and continued to feel during his attendance at the Inquisition, where he was obliged to be not only witness of, but consenting to, barbarities his heart disapproved, and which were frequently inflicted on persons he believed as innocent as himself. It is extraordinary, that the violent emotions, which, in spite of all his endeavours to suppress, would frequently discover themselves, did not give his brethren cause to suspect him, especially as the Inquisitor General had once made an observation, that Mr. B. generally objected to the evidence; saying with great warmth, and striking the council board,—"Mr. Bower, you always object."

"On one occasion, he evidently proved how little he was gratified by being a member of such a Society. It being his turn to sit by a person who was receiving the torture, he chanced to look on the sufferer's countenance, and conceiving that he saw death in his distortions he instantly fainted away, and was carried to his chair, at the council board. When he recovered, the Inquisitor General exclaimed—"Mr. Bower, take your place! you do not reflect that what is done to the body, is for the good of the soul, or you would not faint thus." Mr. B. replied, that it was the weakness of his nature; he could not help it. "Nature!" said the Inquisitor,—"you must conquer nature by grace!" Mr. B. promised that he would endeavor to do so. The poor man at that moment expiring, the discourse concluded.

Mr. Bower now projected his escape, and resolved in his mind every possible method of effecting it; but when he considered the formidable difficulties with which each was attended, and the fatal consequences, if he failed; his suspense, added to the painful circumstances in which he was placed, was scarcely supportable.—At length an event occurred, which fixed his resolution, at the same time that it afforded the Inquisitor General an opportunity to perceive how far dictates, more tender than those of nature, might be suppressed (subdued, they could not be) in Mr. Bower.

A person was accused to the Inquisition, for remarking to a companion, on meeting two Carthusian Friars—"what fools are these, to think they shall gain Heaven by wearing such cloth, and going barefoot! they might as well be merry, and do as we do, and they would get to Heaven as soon."

This individual was a nobleman, the most intimate and only friend of Mr. Bower, who maintained an intercourse with him, after being made a counsellor of the Inquisition, for all ranks of people are cautious how they correspond with the Inquisition, &c. Walking in his garden with his lady, and seeing two Friars pass, with their feet and heads bare, and in the mortifying garb of their order, after they were gone some distance, and as he thought, out of hearing, he expressed his surprise to his lady, that any person should be so far infatuated, as to believe that such a particular dress could be meritorious in the sight of God. Unhappily, the Friars overheard him, and reported his words to the Inquisition.

All Mr. Bower's compassion was excited, for he knew that the culprit would be treated with the utmost malice and severity; this being deemed an heinous offence against the church. But how great was his distress when he heard the name denounced of his dearest, his only friend; and when the inquisitor concluded, by saying—"And you, Mr. Bower, I order to apprehend him, and bring him here, between two and three this morning." "My Lord, you know the connexion"—Mr. Bower was proceeding, but the Inquisitor sternly interrupted him—"Connexion! what! talk of connexion when the holy faith is concerned!" and raising up to go away—"see that it be done; the guards shall wait without;" and as he passed him, said—"this is the way to conquer nature, Mr. Bower!" What passed in Mr. Bower's breast during the interval which elapsed before the time appointed, (being about an hour) those who have not tenderness enough to represent to themselves, cannot be made sensible by all the powers of language. To give his friend notice, was impossible; for the myrmidons were waiting without. To refuse going, would be fatal to himself, without benefitting his friend. When told that the hour was come, he went with his awful retinue, and knocked at the door; when a maid servant, looking out of the window, asked who was there. Mr. Bower replied, "the holy Inquisition! come down and open the door, without waking any body, or making the least noise, on pain of excommunication." Down came the poor girl, in such trepidation as to be scarcely able to stand. "Show me the way to your master's room!"—"I knew the way as well as she," said Mr. Bower, when he related this in such a tone of voice and manner, as declared that all the sweet familiarity which subsisted between them, and the many friendly interviews they had had, perhaps in that very apartment, occurred at that instant to his mind.

The nobleman and his lady, to whom he had been married but six months, were asleep when they entered. The lady waking first shrieked out; upon which one of the ruffians gave her a blow on the head, and made the blood gush out; for which Mr. Bower severely reproved him. The nobleman, who was by this time, wakened, cried out, with hands and eyes lifted up in astonishment, "Mr. Bower!" and nothing more, implying thereby, every aggra-

vating circumstance, and emphatically expressing the strong emotions of his soul. No wonder that Mr. Bower was obliged to turn from him, whilst executing his commission. Nor did he dare, during the following scenes of this dreadful catastrophe, to look towards him, lest his eyes should speak the language of his heart so plainly as to be understood, not only by his friend, but by the whole court.

(TO BE CONTINUED.)

FOR THE EVANGELICAL LUTHERAN INTELLIGENCER.

ACCOUNT OF A RELIGIOUS WORK, WHICH TOOK PLACE IN MARTINSBURG, BERKELY COUNTY, VIRGINIA.

I have thought that some account of a religious work, which took place here, would not be uninteresting to the readers of the Intelligencer. It is always gratifying to the Christian to hear of the extension of the Redeemer's reign, and it may not be without its effect in arousing others, to learn what the Lord is doing in some parts of his vineyard. Some notice of the state of things, previously to the commencement of this work, will be necessary, to an understanding of what has been done amongst us. The state of religion before the year 1822, so far as the information of the writer of this extends, and it only embraces a few years, was by no means encouraging. In addition to preaching the gospel, and the ordinary pastoral efforts, little was attempted to produce a different state of things. A prayer meeting had been established in the year 1820, but exciting but little interest, it was not long continued. It was felt by a few that something more ought to be done, and early in the year 1822, a prayer meeting was again commenced. The number of persons disposed to take any active part in this, was very inconsiderable. In the Lutheran Church, where this meeting originated, there was at that time, only one, who could feel free to address a Throne of Grace. From the commencement, the blessing of Heaven appeared to attend the exercises of this meeting. The practical addresses, which constituted a part of these exercises, produced a feeling and solemnity, that had not been witnessed here under the preaching of the Gospel. The first beneficial results of our prayer associations, was a renewal of the ardour and zeal of those professors, who had grown cold and luke-warm. It was soon discovered that the reluctance at first felt, to engage actively in the work, was removed, and the consequence was the establishment of another prayer meeting in one of our sister churches. From this time, there was evidently an increasing attention to the subject of religion; not, however, without some interruptions. Early in the Spring of 1823, a number of young people, greater than was common here, proposed

themselves as candidates for Church membership, and were prepared by religious instruction. During the period of their preparation, they manifested deep seriousness, and a disposition to learn and to practise the truth. Their admission into the Church by the rite of Confirmation, was attended with much solemnity and very deep feeling. The sacramental season, which followed, was very impressive, and the feeling excited in some instances almost too intense to be restrained. From this time, it was evident that religion assumed a new aspect amongst us. Professors in all the Churches, "strengthened the things that remained, that were ready to die." Many who had been careless, and thoughtless, appeared so no more. In the Methodist Church in the Fall of this year, the work thus commenced was carried on, with the signal blessing of God. Many were added to her communion.—In some instances, the most profligate and abandoned characters were brought to bow at the feet of Immanuel. It is believed, that during this time many were born again. Our churches were supplied with such as we trust shall be saved. Every meeting for religious purposes, was largely attended, and it was soon found that private houses would not accommodate the crowds that came together. During the Fall of '23, the period of those gracious influences, the chastising rod of God was upon us, and it evidently tended to increase the attention to religion. In the year 1824 this quickening process of our Saviour, was still carried on, and during the whole of the year, the trophies of divine grace increased. This indeed, was a peculiarity of this revival, that it continued for some years. Gradual in its beginning, it gathered strength as it proceeded, and it was at least two years before there was evidence of its decline. To estimate the number received into the different Churches here, for all partook more or less in it, is not in the power of the writer. It is thought, however, that it exceeds 200. Prayer meetings, public and private, meetings for conversation with persons in distress, were found peculiarly useful. The commencement of anxious meetings had, it is thought, a very powerful effect in promoting the work, and in comforting those that were bowed down. This is a sketch of what has taken place amongst us. We believe that the Lord dwells in many hearts where Satan once was supreme, that he has conquered some who were the prey of the mighty. May he proceed in his conquest till every heart shall be his throne. May he go on conquering and to conquer, until "the knowledge of him shall cover the earth as the waters do the sea."

Martinsburg, Berkely County, Virginia.

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GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.

Tho regular meeting of this body took place in the city of Frederick, in October, 1825. Delegates from the different Synods in connection with this body made their appearance. The usual exercises were attended to, and on the first day of the session, the following persons were elected officers :—

Rev. G. SHOBER, PRES'T.
Rev. D. F. SCHÆFFER, A. M. SEC'Y.
C. A. BARNITZ, Esq. TREAS'R.

It is not in our power at present to detail minutely the various interesting and important matters, that employed the deliberations of this highest tribunal of our church. At another time, we may find it convenient to dwell more particularly on their proceedings. At present we would call the attention of our readers to their resolutions in regard to a Theological Seminary. The assembled delegates of the Church, deeply convinced of the necessity and utility of such an institution, after mature deliberation resolved that they would without delay, proceed to its establishment. An abstract from the minutes, will furnish a correct view of what has been done—

The Committee appointed to propose a plan for the establishment of a Theological Seminary, made their report, and after having been discussed and amended, was adopted, as follows, *viz:*

WHEREAS, The General Synod regard it as a solemn duty imposed on them by their Constitution, and due from them to their God, and to the Church, to provide for the proper education of men of piety and talents, for the Gospel Ministry :—Therefore.

Resolved, 1. That the General Synod will forthwith commence, in the name of the Triune God, and in humble reliance, on his aid, the establishment of a Theological Seminary, which shall be exclusively devoted to the glory of our Divine Redeemer, Jesus Christ, who is God over all, blessed forever. And that in this Seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession.

2. That this Institution shall be under the sole government of a Board of Directors, which shall regularly meet semi-annually, and as often at intermediate times as they may think expedient. This Board are not, in any respect, under the controul of the General Synod; but each member is responsible, individually, to the Synod by which he is elected.

3. That this board consist of Five Directors, viz: three Pastors and two Laymen from each Synod, which is connected with the General Synod, and contributes pecuniary aid to the support of the Seminary.

4. That the General Synod elect the first Board of Directors, agreeably to the preceding article, whose term of service shall be

determined by their respective Synods; after which, the several Synods shall elect their Directors in such manner, and for such time, as may be deemed most expedient by themselves: *provided*, always, that one half of their quota of Directors vacate their seats at one and the same time.

5. That after the aggregate sum of $10,000 has been collected, each Synod shall be entitled to an additional Director, for every $500 which it may subsequently contribute, until its number of Directors shall be *nine*; after which it shall be entitled to an additional Director for every $1000, until its number of Directors amounts to fourteen.

6. That a Professor shall be elected by the General Synod, after which the Board of Directors shall forever have the exclusive authority of electing additional Professors, and filling up all vacancies.

7. Any Professor may be impeached, at any time, for fundamental error in doctrine, immorality of deportment, inattention to the duties of his office, or incapacity to discharge them; and, if found guilty, may be dismissed from office, by two-thirds of the Directors present: *provided*, always, that a motion for impeachment be made at one semi-annual meeting, and lie over, for consideration, until the next; and that the Secretary of the Board of Directors, be required to give written notice to every Director absent from said meeting, within four weeks after the meeting, at which such motion was made.

8. That the Board of Directors shall frame a Constitution in consonance with the principles fixed by the General Synod; and may, from time to time, form such By-Laws as they may deem expedient, and as are in accordance with the Constitution.

9. Any alteration in the Constitution of the Seminary, or any election for a Professor, must be proposed at one semi-annual meeting of the Board, and cannot be acted on before the next semi-annual meeting. A fair copy of every such proposed measure, shall be forwarded to each Director, who may have been absent from said meeting, whose vote must be accepted, whether by proxy or by letter.

10. The Directors are responsible for their conduct to the respective Synods, by whom they were elected, and may be removed for such causes, and in such manner, as said Synods shall specify.

11. The Board of Directors shall establish a Treasury, into which all contributions and bequests for the Theological Seminary shall be paid, and said Board shall have the sole controul of the Treasury.

Resolved, That Agents be sent throughout the United States, by the officers of the General Synod, to solicit contributions, for the support of the Seminary; that it be earnestly recommended to the ministers of our several Synods to afford said agents every possible aid, and that the Board of Directors pay the necessary expenses of such agents.

Warmly attached ourselves to that consolidation of our ecclesiastical bodies, which was intended to be effected by a General Synod, and beholding with intense interest any thing that indicates a removal of the misapprehensions that have existed in regard to it, and a prospect of uniting the whole body of Lutherans, we publish with no moderate feelings of gratification, the following extract from an interesting letter of a distinguished clergyman of our church, in the interior of the state of New-York, whose connection with that Synod enables him to speak the sentiments of many of the brethren We rejoice, that the spirit of hostility which has recently manifested itself to this association and its operations, in a publication, from another quarter, does not prevail in every part of the church :

EXTRACT.

"I cannot close this communication without expressing to you my gratification in witnessing the zeal and perseverance, which you and such of our Lutheran brethren, who were associated with you, have manifested in forming and sustaining the General Synod;—under so many discouraging circumstances. From the spirited measures which were adopted at a late meeting of the General Synod, I anticipate the most favorable results. They will no doubt be productive of many important advantages to our church in this country. They merit the approbation and claim the support of every Lutheran in the United States. And I trust, that the day is not far distant, when they shall no longer be divided by local jealousies and sectional distinctions: but when we shall all unite like a band of brethren, in support of the great and glorious cause in which we are engaged." *

BENEFITS OF THE REFORMATION.

The Reformation of the Church by Luther and others, has rid us of Idolatry—of Ave Marias—of Masses—of auricular confession—of holy water—of saints and saintesses—of racks, and screws, and faggots—of Jesuits, inquisitions, works of supererogation, penances, flagellations, and angels who pray for us;—whilst we are presented with a simple ritual, with the doctrine of justification by faith alone—with the fountain of all true doctrine—the library of Heaven, the grand depository of truth and wisdom, mercy and holiness—the Book which the Lamb died to unseal, i. e. the pure, unsophisticated, uncommented WORD OF GOD.

Philosophy, Politics, and the Sciences, as shall be shewn hereafter, enjoy the happiest effects of the Reformation.

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* The letter from which the above extract is given, was received by one of the Editors, who, has never had the pleasure of a personal anquaintance with the writer. It is expected, that a correspondence will be continued and furnish our readers with interesting subjects.

Minutes

Of the Synod of Maryland and Virginia,

Held at Hagers-Town, Maryland, October 23d, 24th, 25th & 26th

Sunday morning the brethren assembled at the house of the resident pastor, and at 10 o'clock proceeded to the church. The Reverend President Schæffer delivered the pastoral discourse from 2 Cor. 5, 18. after which a Sacramental address was delivered by the Reverend Mr. Reck, and the Holy Supper administered to the ministers, the lay-delegates, and the members of the church.

In the afternoon, the Reverend Dr. Lochman delivered a discourse on Mark 16. 15. The Reverend Mr. Krauth delivered a sacramental address, and the Supper of our Lord was then administered to our brethren and members of the church, who are unacquainted with the German language.

At candle-light the Secretary delivered a discourse on Psalms 110, 3. In the Reformed church worship was conducted by the Reverend Medtart in the morning, and by the Reverend Reck in the afternoon; and in the Methodist church by the Reverend Kœhler in the morning, and in the afternoon by the Reverend Keil.

On Saturday morning the Reverend Reck preached in the Lutheran church on Hebrews 9. 28 and in the afternoon worship was conducted in the same place by the Reverend Krauth, text, 1 John, 1. 8, 9. The services of this day were preparatory to the administration of the Holy Supper.

Monday, 9 o'clock, A. M.—The Synod convened and was constituted by a solemn address to the Throne of Grace. The names of the ministers belonging to this Synod were then called, as follows:

1.	Reverend	Dr. Kurtz, ...	Baltimore, Md.
2.	"	J. Herbst, ...	Manchester, Va.
3.	"	J. Grobb, ...	Taneytown, Md.
4.	"	D. F. Schæffer, A. M.	Fredericktown, Md.
5.	"	G. Flohr, ...	Wythe, Va.
6.	"	F. Haas, ...	Woodsbury, Md.
7.	"	M. Sackman, ...	Loudon county, Va.
8.	"	A. Reck, ...	Winchester, Va.
9.	"	B. Kurtz, ...	Hagerstown, Md.
10.	"	N. Schmucker, ...	Woodstock, Va.
11.	"	M. Meyerheffer, ...	Harrisonburg, Va.
12.	"	H. Graber, ...	Petersburg, Va.
13.	"	J. Koehler, ...	Madison, Va.
14.	"	C. P. Krauth, ...	Martinsburg, Va.
15.	"	S. S. Schmucker, A. M. .	New Market, Va.
16.	"	J. Schnee, ...	Middletown, Md.
17.	"	J. Winter, ...	Jerardstown, Va.
18.	"	W. Keil, ...	Strasburg, Va.
19.	"	T. Rothrauf, ...	Williamsport, Md.
20.	"	M. Wachter, ...	
21.	"	N. B. Little, ...	Cumberland, Md.